works of God, and are prepared to appreciate their beauty, but who have a difficulty in distinguishing between them and the Creator. Observing a universal harmony, they can rise to no higher conception of deity than as a principle of order inhabiting the universe, but not to be distinguished from it. IT IS PANTHEISM. It is the error of a mind delighting to reflect on order and law, but with no adequate conception of the moral and the spiritual. It overlooks the conscious personality within us which declares that we are distinct from the universe, distinct from God, and that therefore God is not all; and it sets aside that feeling of free-will and responsibility, which announces that we must give account of our conduct to another, and that therefore all is not God. Were it disposed to leave its own idle phantasies and to follow us, we would show that it is in error, by pointing to the traces of a ruling as well as an inherent principle, of a governor as well as a pervader of the universe; we would point to the skilful adjustment of the laws of nature, which, as distinguished from the laws of nature themselves, is specially called the Providence of God, and which gives evidence of a power in nature, but which is also above nature, acting upon it, without being acted upon in return.

Farther, there are those who perceive God only in certain of his works, in the more striking agents of nature, and the more startling events of his providence, in the lightning's flash and the meteor's glare, in all unexpected occurrences, in sudden elevations or reverses of fortune, in pestilence, disease, and death, but not in the calmer but no less powerful and wonderful agents ever in operation—the sunshine, the revolving seasons, the continued enjoyment of health, and the munificent provision made for the sustenance of man, and the supply of his varied wants. God is seen by them, but not in all his works—in those only which

awe the imagination, which excite the fancy, or which move the passions of the heart. IT is SUPERSTITION. It springs from a conscience awakened, but not pacified, in a mind under fear, but yet without faith. If its restlessness would allow it calmly to .consider any subject, we would widen its range of view so as to make it embrace all that is benign and peaceful, all that is orderly and benevolent in the works of God. We would make it view the earth when it is bathed in loveliness in Hie calm of a summer evening, as well as when it is agitated by storm; and